



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

BIBLE STUDY AT CHAUTAUQUA.

A GENERAL movement in favor of summer schools of science, literature and language has characterized the educational development of the past decade. In harmony with this idea there has also been instituted a group of summer schools or meetings for the special study of the Bible. Many of these are well known, as the Moody school at Northfield, the Y. M. C. A. meeting at Lake Geneva, and the schools in connection with the various Chautauquas of the country. A new school under the control of the Baptists, meeting at Jackson, Tenn., will next summer undertake the distinct work of training Sunday school teachers. The need of this last school is manifest, yet its success remains to be demonstrated.

Two distinct ideas characterize these schools and divide them naturally into two classes. First are those which consider the Bible in its immediate relation to the Christian work of evangelization, and second, those which take up only one phase of the evangelistic idea, that of the Sunday school, and in addition lay great stress upon the importance of the Bible as in itself a worthy field of study from the historical, social and religious point of view. To this class belongs Chautauqua and its related institutions.

The Bible school at Chautauqua came into existence because this subject was necessary to complete the cycle of a well-rounded curriculum. We do not ignore the Sunday school normal work which was in the foundation scheme of Chautauqua. This has its special place, and is of special importance, but it is necessarily an outline work including much beside the purely biblical element.

The classes in Hebrew and New Testament Greek offered in connection with the college at Chautauqua were the progenitors of this new department, the schools of sacred literature, which were organized in 1888. The addition of several courses in the English Bible made the title a legitimate one.

From the first it was deemed proper to bring together instructors of differing critical views, and of different religious denominations. A list of instructors and the courses offered from the beginning would be interesting, but we have space for only a few representative names. It should be remembered that almost without exception these men have given simultaneously courses in the original languages and in the English Bible.

Professor Wm. Henry Green, Dr. John A. Broadus, President Geo. S. Burroughs, President W. G. Ballantine, Professor Marcus D. Buell, Professor James F. McCurdy, Professor Jas. S. Riggs, Professor S. Z. Batten, Professor R. W. Rogers, Professor W. W. Moore, Professor Sylvester Burnham, Professor

David G. Lyon. (The editor of this JOURNAL has given instruction each year since the foundation of the school.)

It will easily be seen that the platform upon which these men of wide scholarship and yet differing views could work, is one of pure study and not polemics. The single object of the school is to aid people to study the Bible for themselves by dignified and proper methods. Results are, when given, presented as tentative and in order to stimulate the student to seek them for himself.

A wonderful diversity is shown in the constituency of this school, although not a large one (between 200 and 300 students). We find ministers side by side with housewives, college students, young people from Christian organizations, and the occasional sightseer who drops in for the day. Of course each receives benefit according to his earnestness, his preparation, and his object, yet the constant return of students from year to year shows that something is gained by all.

Mention of courses to be offered during the coming season (July 11 to August 21) was made in the May number of this periodical, but a repetition of them here will not be superfluous.

First three weeks: Hebrew History, Professor Edw. L. Curtis (Yale University); The Times of the Christ, Professor Shailer Mathews (The University of Chicago); Studies in the Earlier Prophets, Professor William R. Harper (The University of Chicago).

Second three weeks: The Hebrew Psalter, Professor F. K. Sanders (Yale University); The Life of the Christ (with special reference to the development of his idea concerning the kingdom of God), Professor Mathews; Studies in the Earlier Prophets, Professor Harper.

In addition to the beginning courses in Hebrew and New Testament Greek, running through the entire six weeks, the following exegetical courses will be given: (1) The first twelve chapters of the Acts. (2) The letter to the Galatians. In these courses special attention will also be given to the peculiarities of the New Testament Greek and to the syntax. The work will be conducted by Professor Mathews. The instructors in Hebrew will be Professors Sanders and Curtis of Yale, and Professor McClenahan of the United Presbyterian Theological Seminary at Allegheny, Pa. The advanced courses will cover selected Messianic prophecies, Psalms, and some of the minor prophets.

The Saturday morning open conferences upon the work of the week are especially interesting as also the Sunday morning Bible studies.

The English work in Hebrew history will cover the period of the International Sunday school lessons for July to December, 1896.

Many men of wide reputation whom it is impossible to obtain for classroom work are invited to visit Chautauqua for a brief time and to give public lectures in harmony with the biblical work. A special feature is made of such lectures, and students have thus been enabled to come into personal contact

with men whose names are famous as commentators and biblical scholars. In 1895 a special pleasure lay in the visit of Professor Alexander Balmain Bruce of Scotland, and Principal Fairbairn of England, and in 1896 Professor James Agar Beet of Richmond, England, and Professor George Adam Smith of Glasgow, Scotland, will give lectures. Professor Beet will discuss "A Theologian's Thoughts on Evolution," and Professor Smith will speak on Hebrew Poetry.

For the minister who is debating in his mind the weighty questions of criticism, for the busy man or woman who has no time at other seasons to do more than devotional reading, for the earnest worker in the Christian organization of the day who is elsewhere constantly giving out, but who may now have a brief season of leisure to devote himself to replenishing his mind and refreshing his body, these opportunities for Bible study at Chautauqua will be full of stimulus and life.

G. L. C.

JACOB'S WELL. (FRONTISPIECE.)

Few sites in Palestine are more certain than this. The well is lined with stones and is more than a hundred feet deep and about seven and a half feet in diameter. The reason for its having been dug is doubtful since there are streams today in its immediate vicinity, but as Robinson suggests, the earthquakes with which Palestine has been shaken may have changed the direction of the watershed. Some travelers discover water in the well today, but Smith thinks that it is impossible to be certain of the fact, since its bottom is choked with stones. Its top is covered by a stone, through an opening in which it is possible to lower water-jars.